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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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From the Philadelphian.

NOTES OF AN EVANGELIST.

"Many refused,
Altho' beseech'd,—refused to be redeem'd!—
Redeem'd from death to life,—from wo to bliss!"

DIFFICULTIES OF CONVERSION.

In revivals of religion, confirmations of the scriptural doctrine, that the sinner is a free moral agent in the choice of the way of life, are multiplied. Every instance of conversion is an unequivocal proof, at least to the convert's own mind, that on God's part, there is no obstacle in the way of the sinner's approach to Christ; and that sufficient facilities are afforded to enable him to comply with the gracious call, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

The confession of every one, who at any time becomes a willing subject of Divine grace, is, that he had resisted the strivings of the Holy Spirit; or, that he had disputed the propriety of God's mode of saving sinners. In the presence of such testimony of God's positive and real importunity with the sinner's heart, the vain imaginings of the carnal mind must vanish. Such testimony affirms the fact which unhallowed speculation would deny, that with God, the present is always the time accepted; it exposes the deceitfulness of indulging in prospective calculations in regard to the proper season of Divine mercy; it loudly proclaims the precious truth, that "this is the day of salvation:" whilst it impressively reiterates the solemn admonition, "to-day if ye will hear his voice, harden not your heart."

That revivals of religion are not more extensively enjoyed, may be imputed to a perversion of the right ways of God. He proclaims that all things are now ready for the instantaneous conversion of sinners; and he commands his ambassadors, to go without delay, and as if he himself were addressing his rebellious subjects, to beseech them to be reconciled to God. There are, however, those among professors of religion, and some of no mean influence, who, in their own wisdom and prudence, are prompt to suggest the propriety of waiting until circumstances shall indicate a more favorable season. They would defer the application of such means as are specially adapted to promote the salvation of sinners, until a disposition to regard spiritual things shall be more evident. Such conduct throws a difficulty of a very serious character in the way of the conversion of sinners. The language is too current in the church, that "the time is not come,—the time to build the Lord's house!" Truth is thus set aside, and admonition unheeded; and by the sophistry of unbelief, the souls of men are insidiously destroyed. The relation of such conduct to the evil to which the Apostle adverts, cannot fail to be recognized: He says, "If our Gospel be hid, it is hid to them that are lost, in whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." That Satan should, in any measure, promote the success of his policy, through the voluntary agency of the professed disciples of Christ, is a startling thought.

Jesus once rejoiced in spirit, and with heaven-directed eyes, said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so Father, for so it seemed good in thy sight." To Him who wept over Jerusalem in view of the calamity which was to distress and desolate that guilty city, the moral ignorance of the philosophising class of sinners could not have been an occasion of joy. The destitution of the soul of practical knowledge of things which appertain unto its salvation is sinful; and our Lord can have no pleasure in that which is opposed to the holiness of God. It was the simplicity which characterizes the way of salvation, and which adapts it to the condition and the capacity of the feeblest mind, that was to the Redeemer, as it is also to every humble convert, a subject of grateful admiration. It is the proud scepticism of the carnal mind that precludes the light and contravenes the benign influence of truth. The way of life is illumined by the Sun of Righteousness, but his beams are too bright for the vision of unhallowed reason. Like the star in the East, the unerring guidance of the Day Spring from on High is proffered to the inquirer. The wayfaring man need not fail to find the path that leads to everlasting rest. If shadows, clouds and darkness rest upon it, they are the illusions of unbelief. They have no affinity to that wisdom which is from above; for, not only are "Life and immortality brought to light through the Gospel;" but the same gracious revelation presents to the wanderer's view the Lord Jesus Christ as "the way, the truth, and the life."

Although the system of godliness, as founded in the covenant of redemption, was truly a mystery hidden from past ages; a mystery so great and glorious, as to excite the wonder and to engage the intellectual activity of angels; yet, to the docile penitent at the feet of Jesus, "the Spirit who searcheth all things, yea, the deep things of God," reveals the way of salvation so satisfactorily, that though he may be unable to explain the philosophy of his conversion, he can nevertheless, confidently affirm, "One thing I know,—that whereas I was spiritually blind, now I see."

The scepticism of the carnal mind is the primary obstacle to conversion; and it is this spirit which fosters the numerous difficulties which are in the way of the sinner's salvation. The ponderings of a heart that is under the control of such a deleterious influence, are characteristic of its determined hostility to Divine grace. The testimony of God meets the sinner as a rational being, and it is too cogent for him, by any means, successfully to oppose. Its intrusion upon its unhallowed indulgencies is offensive, and by every expedient to which he resorts to relieve himself from the oppression of its reproofs, he says to its Author, "Depart from me, for I desire not the knowledge of thy ways;" and although the Holy Spirit, with persuasive influence, addresses to his understanding and his feelings such motives as are adapted to soften and subdue his soul, yet are his affections so fully prepossessed, and

"In joyless union wedded to the dust,"

that he arrogantly asks, "Who is the Lord, that I should serve him, and what profit shall I have if I pray unto him?"

If, however, his conscience is yet vulnerable, the wounds which are inflicted by the sword of the Spirit occasion such painful emotions as indicate to him the Divine displeasure. He cannot avoid the consciousness that "God is angry with the wicked every day;" and he flies for rest to some flattering, but frail and fearful shelter. The delusive persuasion that he possesses some innate goodness which will, at least in part, cancel his crimes and commend him to God's favor, is a charm which lulls, or seems to lull the tumult of his soul. This, in connexion with a few religious formalities, in which he indefinitely professes to hope in the mercy of God, and to respect the merit of Christ, is his ground of dependence for safety from coming wrath. His ideas of holiness and of heaven are vague and visionary; and in his refuges of lies, pleased with his own deceivings,

"He talks of beauties which he never saw,
And fancies raptures which he never knew."

Christ, as the meek and lowly sufferer, enduring the penalty of the law for those who come to the Throne of Grace with "a broken spirit, a broken and a contrite heart," to him is unknown. Such a Saviour is, in his view, "as a root out of a dry ground," possessing no beauty to interest his affections. He goes about to establish a righteousness of his own, refusing to submit himself to the righteousness of God. Beneath a covering fabricated of his own moral depravity, he slumbers, reckless of the impending storm, and dreams of safety amidst enchantments which, when sudden destruction shall come upon him, will be dispelled by the tempest of indignation and wrath which shall blast and scatter his vain hopes. Then in tribulation and anguish, the personally interesting truth, which might once to him have been the ministration of life, will be as the terror of death to his guilty spirit. For then shall his scepticism yield to the manifestation of the Divine veracity, in his awful conviction that Jesus Christ is the entire and exclusive Saviour of the lost; and that "there is none other name under heaven given among men whereby we must be saved." Then the self-application of our Lord's charge, "Ye will not come unto ME that ye might have life," will, in the lost sinner's everlasting consciousness of having neglected this great salvation, justify the severity of his doom.

Until this mighty barrier which keeps the sinner from Christ, shall be broken and destroyed, the difficulties in the way of his becoming a Christian, will increase and strengthen. It is in vain for him to plead his moral inability for this achievement. This would be declaring the hostility of his heart and his reluctance to relinquish the weapons of rebellion. God commands him to believe on the Lord Jesus Christ. The Holy Spirit, by the word of God, rationally persuades him instantly to comply, and proffers his efficiency to give success to the instrumental agency of the sinner's purpose. In such circumstances, it would seem that the effort to surmount the difficulties must be intrinsically less, than to resist the Spirit and secure perdition.

The oracles of truth recognize a faith, which, without controversy, every moral agent who is not incarcerated in the prison of despair, has power to exercise. It is a belief in God induced by his works, rationally contemplated. It was this faith which Paul commended to the understandings of the infatuated people of Lystra, Acts xiv. 17; and to which also, and its abuse, he refers in the 19th, 20th and 21st verses of the first chapter in his epistle to the Romans. It is the exercise of this faith, in view of our own moral inability, of ourselves, even to think a good thought, which the Apostle intends, when he says, "he that cometh to God must believe that He is, and that He is a rewarder of all them that diligently seek Him." This is the first step which the sinner is required to take in order to his conversion. It is the exercise of a rational faith in God, as the source of all good, and to whom it is his duty to come and ask for the light and counsel which he needs. The necessity of this faith is taught by the word of God; and in the devout use of it, the sinner will understand that the goodness of God leadeth him to repentance. It was, doubtless, in the legitimate application and the practical use of this faith, that Cornelius "prayed to God always;" he had ceased to render that worship to the idols of his nation, which he rationally judged was due only to the living and true God. And so soon as by the instrumental agency of Peter, he was instructed in the knowledge of the way of salvation, he cordially consented that the Lord Jesus Christ should have the entire possession of his heart; and immediately he became a recipient of the Holy Ghost as the Spirit of adoption.

The conduct and conversion of this man of Cæsarea, affords an obvious illustration of the manner in which all the difficulties in the way of the sinner's salvation may happily be removed.

WELWOOD.

THE ENGLISH PULPIT—AND ENGLISH PREACHING.

LONDON, March 5, 1832.—Yesterday morning, (Sabbath,) I went to hear one of the Evangelical clergymen of the Establishment. He preached from 1 John, iii. 8, and he came home upon us, in such style, and in so many forms of application, that for myself I was at one time forced to weep. And I am quite sure, that I was only one of some hundreds, out of a congregation of more than two thousand, in the same predicament. And he, who makes us weep, in such circumstances, and under the pungency, or touching pathos of religious truth, does us good. And the soul, thus softened, is cast into a susceptibility, for the time being, of the most felicitous impressions. And if we are not made better permanently, it must be our own fault. I love to weep with a weeping congregation in the house of God. This social and soul-subduing influence of religion melts down the feelings of a community into a common crucible. And for the moment the people are all one. They sympathize with their pastor, with one another, and with the truth drawn forth, in such glowing colors and melting accents, from the word of God. They are bound together by stronger ties, and feel that "it is good to be here." In all ages and all the world over, the great secret of the Christian pulpit's influence and power, is to touch the heart. And that minister of Christ, who does this, shall never want hearers. The Christian world have more knowledge than feeling. Feeling is what they want, and they love to have it. And they will follow him, who so embodies and charges the elementary truths of Christianity by his diction and manner, as to rouse up those sympathies within them, which God has ordained to be moved by these considerations. People love to be moved by Divine truth, even though it makes them uncomfortable for the time being. The very conviction of sin, the purpose of repentance, the desire of being and doing better, have incorporated with them an inward consciousness of moral dignity, mingled with self-debasement—of a capability of being something, that is worth aspiring after. To be made to feel—'I will repent—I will be better'—is a sublime purpose. And that very sense of sin, which gives vigor to this purpose—that very agony of conscience, which fills the soul with inquietude, lies side by side with a proportionate sense of the worth of the soul, of the importance of its being, and of its possible destination in a world of heavenly joy. I say, then, that men do love to feel under the influence of religion—sinners, the worst of sinners, love to feel. And I will not consent to be at the trouble of any other proof, so long as every body knows, that the most faithful and most earnest preachers of the Gospel—if they are earnest enough to make people feel—always have the greatest congregations.

The established church in London, is blessed with a numerous class of evangelical, faithful, pungent preachers. And their churches and chapels are always crowded, literally crammed. And there is another remarkable fact: the lectures of the established church, as they are called—that is—extra services on Sabbath afternoon and evening, and certain week day evenings, are, by courtesy, or by the ascendency of popular influence, supplied by the nominations and appointment of the vestries. And it happens, that the evangelical preachers are all, and always first in request for these supplies, even in those churches, where the incumbents are most unbending, and cold, and chilling formalists—where, in the regular services, 'Paul supplies a text, and Plato preaches.' And when Plato, or some other heathen philosopher preaches, he has his little class—*little* class—a hearer scattered here and there over a spacious, splendid, and magnificent church. But when a true disciple of Paul and of Jesus Christ comes into the same pulpit, in the afternoon, or evening, the people come—the rich and the poor meet together—the high and the low. They come in torrents, till the very thresholds of the doors are planted as thick with the feet of worshippers, as the closest contact of a crowd will allow. And within you see nothing but a vast sea of heads. And this is the case from Sabbath to Sabbath, and the week day evening, and the year round. People crowd and run after faithful preaching, as if in all other places, (as indeed is the fact,) there were a famine of the word of life. They are convinced, that these men are sincere—that they are in earnest, and they love to feel the truths, which they preach. And I must bear testimony, that according to my own understanding, the evangelical clergy of the Establishment—of whom there are a goodly and a constantly increasing number—do preach the Gospel in simplicity, in sincerity, and often with very great plainness of speech. And I have heard them also rebuke the vices of the establishment, from its own pulpit, in no insignificant terms. Being once inducted, they hold their places by no insecure tenure. And their influence is great, not only as being legitimate in their office, but as being legitimately popular. And they work, as if they had some sense of their responsibility—as if resolved to exercise a redeeming influence over a secularized, and in this sense corrupt, and in these times, and for such causes, a falling church.

Had I room otherwise to answer the purpose of this letter, I should be interested to give a minute account of the sermon I heard yesterday morning. It was indeed what might be emphatically called plain dealing—as much so, as any preaching I ever heard in my own country. And it was not only patiently endured, but well received, and I doubt not, deeply felt. And there is not a little of such preaching in the established church at London at the present time, and I hope in other parts of the kingdom. The proportion of the evangelical clergy is constantly increasing; and they seem to be catching and cultivating an elevated spirit.—They are bold, uncompromising, and many of them truly eloquent advocates of divine truth.

And what are the Dissenters doing? you ask. I could not conscientiously speak of them, so far as I knew them, but with high respect. My acquaintance has been more especially with the Congregational Independents. Those ministers of this body, with whom I have been on terms of intimacy, are among the purest and best of men, abundant in their labors, and cherishing the kindest christian regard towards their brethren in our country. They have heard with joy and hope, and with deep interest, of the copious outpourings of the Divine Spirit upon the churches and people of the United States. And they seem earnestly to desire the same blessing among themselves. They have, indeed, been occasionally embarrassed by some contradictory reports of this work of God among us, and some perhaps, have been shaken in their first impressions of its real value and importance. But generally, and so far as I can perceive, they are disposed to entertain a great measure of confidence, that it is the hand of God—the genuine work of the Holy Spirit. And they ask, Why cannot we enjoy the same refreshing visitations from on high?—an interesting, an important, a momentous question. And God grant, that it may be entertained in their prayers, in their studies, and in their labors, until it shall be resolved by such a descent of the Holy Ghost, as to set the question for ever at rest by the actual realization of the influence in its richest, largest measures.

I have noticed with pleasure the satisfaction with which the Dissenters welcome the revival of evangelical doctrine and labor, in the Establishment. They do not manifest a spirit of disappointment, as if a contemplated invasion of territory was likely by this means to be superceded. But they feel, that there is room enough for all, and will rejoice in every symptom of redeeming influence, which may manifest itself in the Church. Themselves and their fathers have had good and substantial reasons for dissent—they have maintained a mighty conflict—and that very struggle, by reciprocal action, has doubtless operated to the revival of piety and of the proper spirit of the ministry in the Church of England. And so that the object be gained, and so far as it is gained, it matters not, although it be in the equal march of the two great interests. It matters not, if by being provoked to holier zeal, the party, which had stood for ages the heartless monument of religious formality, should take the van of religious and truly christian enterprise. The Dissenting interest has shown to the world some of the greatest and best of men, and it still embodies an immense amount of talent and of influence. It numbers in its ranks a numerous class of accomplished scholars, and eminent ministers, and zealous defenders of the christian faith. The very discipline of their relative depression and disadvantages has imparted to them a vigor and manliness, and efficiency of character, compared with which, their rival influence, except for the strong arm of Government, would have proved effeminate and imbecile. But the evangelical interest of the church has now buckled on the harness, and come side by side in the race, and is at this moment exhibiting specimens of ministerial zeal and fidelity, which have extorted from the Dissenters themselves a noble and generous approbation. But after all that has been said in commendation of Dissenting preachers and the Evangelical clergy, preaching to conscience, from the searching principles of original and evangelical law, is, I fear, the general and grand defect of the English pulpit, and of English preaching, and here, possibly, may lie the secret, that they are wanting in those outpourings of the Spirit, which are denominated Revivals of Religion in our own favored land.

Yours, &c.

Correspondent of the N. Y. Observer.

Short sentences do more good than long speeches—we can remember the one, while we can scarcely find time to read the other. One is like a guide post, distinctly pointing out our way; the other like a general map, in which we are puzzled after a long search to find where we are. Neither Solomon nor Solon, Napoleon nor Franklin, were famous for long speeches; nor was it a long speech that made Belshazzar quake or Felix tremble.

From the Christian Watchman.

A VOICE FROM THE WEST.

NO. IX.

I shall now proceed to show that the Baptists in the West have been exceedingly faulty in not availing themselves of the means and resources within their power in a former period, to promote the cause of Christ more extensively, and build up the denomination.

In every Western State and Territory the Baptists have been the first to enter the field, and as if to show that a people cannot prosper without energy and perseverance in the use of appropriate means, they have been suffered to fall behind the Presbyterians and Methodists in every State, but Kentucky, and in that, these denominations are making rapid advances upon them.

I have not a word of complaint to make on account of the zeal, self-denial, enterprise and success of other denominations. They have not only the right to excel us in every respect, but it is their duty to "out-pray, out-work, out-preach and out-live" us if they can. I sincerely rejoice, not at the extension of those things, we call errors amongst those people, but at the success that has attended the gospel ministry in their hands. "Notwithstanding every way, whether in pretence or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice." Phil. i. 18. For had the work of forming the character and diffusing the elements of religion amongst our Western population been left to our denomination alone, and they done no more than has been done by them, much of this country would have been a land of darkness indeed!

The truth is, we have deceived ourselves into the notion of much success in the West: we have been vain-glorious in counting upon our numbers and strength, while leanness has been amongst us.

The Baptists were amongst the earliest emigrants to the Western wilderness. They commenced forming churches at the following periods.

East Tennessee,	1780
West Tennessee,	1786
Kentucky,	1781
Ohio,	1790
Indiana, about	1800
Illinois,	1796
Missouri,	1805

According to Asplund's Register, in 1790 there were in Kentucky alone 42 churches, 40 ordained and 21 unordained preachers, and more than 3000 communicants.

Let us compare the progress of the Baptists for some years past, with that of some other denominations, and see if we have moved forward in any degree equal to our opportunity, and the progress of the population. And for this purpose I will select the year 1810, and the present period.

States.	Ministers.	Chhs.	Bap. Communicants
Western Pennsylvania,	20	33	1323
Western Virginia,	19	31	966
Ohio,	36	54	2215
Indiana,	18	26	1025
Illinois,	7	13	163
Missouri,	4	8	193
Ken. 13 Associations,	205	313	19,897
Tenn. 6 Associations,	94	134	9,751
Mississippi, Alabama, and Louisiana,	13	20	894
In 1810 total Baptists,	416	632	36,427
PRESBYTERIANS in 1810.			
Western Pennsylvania and W. Virginia,	55	60	3,500
Ohio,	21	41	2,050
Kentucky,	21	26	1,150
Tennessee,	18	23	1,050
Total Presbyterians,	115	150	7,750
METHODISTS in 1810.			
W. Pennsylvania,	11		3,772
W. Virginia,	13		4,345
Ohio,	24		7,070
Indiana, Illi. and Missouri	7		1,701
Kentucky,	25		8,002
Tennessee,	17		5,672
Mississippi and Louisiana,	7		360
Total Methodists, 1810.	194		30,922

The Cumberland Presbyterians at that period did not exceed 10 preachers and 1000 members.

Compare the above with my tabular view of the different denominations as exhibited in No. 2.

In 1810, the Baptists in the Great Valley numbered 416 preachers, 632 churches, and 36,427 members.

In 1817, about 44,296 members, and in 1832, as has been shown already, 91,790.

The aggregate number of the Methodists, Presbyterians and Cumberlands in 1810, was 229 preachers*, 36,672 communicants; about half as many preachers, and 3245 members more than the Baptists. In 1832, these denominations count up an aggregate of 1421 preachers, and 269,743 communicants. These have doubled in numbers almost seven times, while the Baptists have not increased at the ratio of three-fold.

These are astounding facts, and should lead us to seek out the cause of this comparative want of success. These figures are powerful arguments in proof that "something must be done"—that a crisis has arrived in our western affairs, which pleads long and loud for "help."

Let not our Eastern brethren lull themselves to sleep over the interests of the denomination in the West, under the hope that there is some mistake. I have taken unwearied pains to possess myself of facts and documents for these calculations, and I am confident that no error that can materially affect the result can be detected.

But there is another view still more appalling that must be taken. This is the comparative

strength of the other denominations to carry forward their plans of benevolent effort, and their means to extend the influence and interest, and augment the numbers of their respective societies, beyond the Baptists. Here I must recall to the reader's mind the great deficiency in our ministry, the paralyzing influence of at least one third of the number upon all the rest, and the divided and distracted condition of many portions of our Western Zion.

Instead of a well disciplined army, we have a mass of raw troops, many of which are in a state of mutiny. In the place of order, harmony and system, we have a state of chaos.

The Presbyterians, Methodists and Cumberlands have their respective systems of operation, and resources for far more extensive operations in future, at command.

The whole scheme of operations of the Methodists and Cumberlands is a Missionary system, and for a new and rapidly populating country, it is the best system ever devised by man. Their circuit preachers are made to operate upon a large population, and by regular visits around the circuit are continually following up their own labors, while the local preachers and class leaders fill up the vacant time with preaching, prayer meetings, &c. Their minds are not distracted with other cares, nor are their hearts liable to be turned away from the work. Their whole time is occupied in the labors of the gospel.

The Cumberland Presbyterians adopt the circuit system of the Methodists, though without the same arrangement to secure their support. They are proportionably successful.

The Presbyterians labor first to secure the most prominent position in every city, town and village,—to gather around them as many of the respectable, intelligent and wealthy portion of community as they can,—to get a Meeting-house finished, and a congregation that shall become regular attendants upon their ministrations. It usually takes them several years to prepare the way, but in the end seldom fail to build up a church and wield an extensive influence wherever they plant their standard. They seldom fail in the end to obtain a controlling influence over education, and almost every benevolent institution. The Methodists and Cumberlands go out into the highways and hedges and compel them to come in.

One principal cause of the superior success of these denominations over the Baptists is, their system. They work by rule. They resemble the industrious and managing farmer, who clears his land, fences his fields, breaks up the fallow ground, casts in the seed at the proper season, and cultivates his crop with care and regularity. The Baptists in the West, in their evangelical labors, too much resemble the frontier hunter, who fixes himself in the woods, strikes a stroke here and there with the axe, clears off some of the worst obstructions and then scatters the seed, with a lavish hand over the surface, and depends on the rains and the sunshine of heaven to produce a crop. The neglect of system is the fatal impediment in the way of the prosperity of the Baptists.

Besides the ascendency already gained by the Presbyterians and Congregationalists in this Valley, they have a well arranged system of means in train for future supplies. The Colleges and Theological schools under their direction can now send out from 500 to 600 preachers annually. In five years they will send forth 1000 annually.

The resources of the Methodists, though not in all respects of the same kind, are equally efficient to operate upon the frontier settlements. Though appearances of division exist in these societies, they are not like those amongst us. They are not of such a kind as to retard the work before them.

I have now gone over the field contemplated, and have honestly and faithfully disclosed the nakedness of the land. And it has not been without many serious misgivings, that I have tasked my mind to make these painful and humiliating disclosures. But before we commenced a more enlarged system of measures, tending to extricate our society from its difficulties and embarrassments, it became necessary to know the true state of affairs. The length and breadth of our evils have been surveyed. The remedy and method of application will be the subject of my remaining numbers.

A Western Baptist.

March 19.

* Only the circuit preachers of the Methodists are included. Their local preachers are about two to one.

From The Vermont Chronicle.

PASTORAL CONVERSATIONS. NO. 2.

As I entered his parlor, Dr. B. greeted me with a smile and "I can now tell you, Sir," said he, "how sin came into the world, and how to use the means of regeneration, so that we can be rid of sin!" "Indeed!" "Yes; man is a moral agent, having a constitution composed of sensibilities, knowledge, faculties of feeling and of choice. So the knowledge showed Adam, that the food was good, and sensibility said, Yes, I want it, and choice chose, and feeling followed." "Very well: what then?" "What then! Why, he chose wrong." "O *wrong, did he?* I was so careless as not to see, that there was any right or wrong about such a choice, as you speak of!" "Yes, wrong; the sin lay in his choosing *wrong*." "Very well. How happened he to *choose wrong?*" Why, just as I said, by the power of sensibilities, or temptations." But, my dear sir, you have not given the moral agent any sensibilities to wrong but only to fruit; and yet you say the sin consisted not in choosing the fruit, but in *choosing wrong*. I wish to ask, not why he chose the fruit simply, but why he chose the wrong, which is the sin?" Dr. B. was silent.—"Now Dr. B. do you know what sin is, in your *own heart?*" "I hope so." Well, what is it in your own soul? let Adam go, for the present." "Why it is contrariness to God's holy will; it is loving and doing wrong." "Your will, then, is contrary to God's will, is it?" "Yes." "Suppose there was no fruit in the case; might there not be contrariness?" "Yes." "Well, then, sin does not depend on fruit, or any other temptation, but on contrariness; just as I found a little child; 'will you do this, my dear?' 'No, I won't;' 'then this?' 'No, I won't;' 'then this?' 'No, I won't do any thing you tell me to do.' Why, is it not so? Sin is *won't* to God, it is being *will-full* towards God. And now, my good Dr. B. it is so, without respect to what may be the occasion, or the circumstances, of your own soul." "Yes, to be sure;" "Well then, all you can tell me of it is, that it is *won't*, loving and doing wrong, contrariness to God.—You may say it will show, or it has showed itself, here or there; but here or there, it is just the simple fact of *won't*, of contrariness to God. If it is so, why shall I not always preach it so,—why *must* I not always preach it so, and *every philosophy is false, which does not look at it just so?*" If I have occasion to speak of the circumstances in which this contrariness to the will of God is manifest, I may do it; but be careful to let it be understood, that this is not sin, but circumstances—not the cause of sin, but only how or where it is manifest."

"Mons. Chaubert can take fire to his bosom, and not be burned; and possibly you, Dr. B., may tell others *how* sin came, without thinking yourself, or leading others to think, that sin is in no true sense created by circumstances, nor can be rightly conceived of, as being any thing but contrariness to God, the exact opposite of right. I do not know what you may do; but *I* could not preach such a theory as you suggested, without putting sin violently into the circumstances I had created to account for it, or without appearing to deny what sin was. And now for my errand as a Pastor. I know of no sin in my own soul, but contrariness of will to God. I am ignorant enough, to be sure, and unfortunate enough, and unwise enough; but these do not fill me with distressing remorse. I am contrary to God. That is my anguish. I am running, my soul is running away from its Maker; at home, abroad, rising up, sitting down, it is so; and it is so, Dr. B. with you. Have done, then, with your circumstances of sin, which you call *philosophy* of sin, or of religion. Have done with it; for I declare, in my own soul, if you can find a philosophy which will account for sin, by the occasions and circumstances which go before, or which follow after, I shall stand acquitted, and throw the blame upon the circumstances; and whatever you may accomplish for other minds, if you succeed with me, you will destroy the very foundation of right and wrong, by creating them by these or those occasions. I think they are immutable,—my conscience tells me so—and not subject to time, place, and circumstances.

"Now, then, we have been talking about sin for some time. Do you find you are impressed with the horror of its odiousness and its ruinous and destructive nature, by looking at it in any other light than its exactly true one, as contrariness to God, as the opposite of all good, as the opposite of all right? and if not, then, I beseech you *so* to regard it, and as a poor sinner, make your first step into the arms of Christ. You are a lost man; he came to save you. "But I have no strength. *You* say, I am all wrong." "Very true, *do* just as another lost man did, who cried out, *Lord, what will thou have me to do?* And the Lord told him, and he went and did it, and kept doing; and by and by cried out, wonderful, wonderful, I *can do all things through Christ, who strengtheneth me, and without Christ, I can do nothing.*"

Oberlin.

REVIVALS.

Onondaga.—A letter received in this village, dated Onondaga, 24th March, 1832, gives an account of a protracted meeting which had been held there, (on the West Hill,) and which continued eight days. The letter does not state the number that were indulging hopes, but says that "almost all the young people, male and female, are brought in." Some names are given of men of talents and influence who are subjects of the revival, and the writer remarks that the aspect of things here is entirely changed.—*Rochester Observer.*

A protracted meeting, we are informed also, closed last evening at Brockport. We have not been able to learn particulars—but merely that there have been 40 or 50 conversions, and that the anxious seat and inquiry meeting were thronged.—*Ib.*

Albion.—A protracted meeting commenced at Albion, where Rev. Luke Lyons is laboring, on the 29th of March, and still continues.—There have been, as we are informed, about 50 cases of hopeful conversion, and the meetings are still well attended, and the work is progressing.—*Ib.*

Broome.—A letter to Elder Maclay of this city, says,

It was only one year the second day of last month, since this church was organized, consisting at that time of 14 members including myself, shortly after we received the addition of three, making in all 17.

About the middle of August last, our meetings for prayer and exhortations were held with more frequency, and crowded to the overflow with attentive hearers, many of whom manifested a deep concern, and were earnestly inquiring, what shall we do? while others to whom the gospel had become the power of God unto salvation, were rejoicing in hope.

At this time a New England brother made us a visit, and his coming was like the coming of Titus to his brethren; in view of our circumstances, his mind became deeply affected, and he continued with us about 11 days, and was rendered greatly useful in our social conferences, and in conversation with individuals. Religious meetings were crowded, and many became anxious respecting the salvation of their souls. I shall not attempt a description of the many interesting and heart melting scenes that occurred during the revival. The work from the beginning clearly demonstrated that it was the work of the Lord. Convictions generally, were pungent, and conversions rapid; for a short time, almost every day bore the joyful tidings of some precious soul being brought into the fold of Christ. The preaching of the word, and the prayers and exhortations of christians were the general means by which the revival was promoted. As the work progressed, opposers seemed confounded, while conferring together, saying what shall we do with these men; for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem, and we cannot deny it. Since the commencement of the work, I have had the pleasure of administering the ordinance of baptism to 34 willing subjects of both sexes, and all ages, from the youth of 17 to the advanced age of 78 years.—*Baptist Repository.*

Rochester.—Rev. Mr. Loss, Sunday school agent, furnishes the Western Recorder with the following extract of a letter.

A still, but deep and powerful work of grace is going on, among us. The Lord is in our midst, and sinners bow to the mild sceptre of king Immanuel. The work extends to the Methodist, Baptist, and Presbyterian churches; all of which share largely in the rich blessing of God.

In the Abysinian church.—The church have recently enjoyed the labors of elder James Hayborn, as their pastor, and a short time since became much roused and quickened in their spiritual feelings. On this, the cry was heard from many anxious souls, "What shall we do to be saved." About 35 have lately indulged a hope in the mercy of God; 23 have been received as candidates for baptism, and on the second Lord's day of March, elder Hayborn had the pleasure to baptize in the North River, 17 happy converts. An immense concourse of spectators, in solemn and orderly attention, witnessed the impressive scene.

The prayer meetings of the church are invariably solemn and affecting seasons.—*Baptist Repository.*

Schoharie.—The following is an extract of a letter from the Rev. Mr. Lintner, Lutheran minister, at Schoharie, of Feb. 10th: "The extensive work of grace which the Lord has commenced in my congregation, has kept me exclusively occupied. It began during the meeting of the eastern conference of the Hartwick synod, held at this place in the second week of January. Since that, more than 100 persons in my church have expressed a hope that they have found peace for their souls, and there are many others, who are zealously inquiring the way of the Lord. The work is still advancing, and what is remarkable, most of the subjects of it are young men, who possess many means of making themselves useful in the church. More than 30 such young men are now candidates for admission into the church. The Lord is, indeed, in our midst—my heart overflows at the contemplation of his mercy, and I cannot express my feelings.—The Lord be praised."—*Lutheran Observer.*

Great Valley Church, Pa.—In "The World," we find a deeply interesting account of a revival in the Great Valley Church, Pennsylvania, which had its commencement with a four day's meeting, on the 30th of September last. A deep solemnity pervaded the congregation, from the very first sermon which was delivered, and continued to increase to the termination of the meeting. Five persons requested and received baptism, and the meeting closed amidst the mingled emotions of sorrow, and grief, and joy. But still the work of the Lord went on, with augmented energy and power. On the fourth Lord's day in October, twenty-two were immersed on the profession of their faith; twenty more on the last Lord's day in November, and seven on the first in December. On the first day of January, the Rev. L. Fletcher, late of Deckerton, N. J. took the pastoral charge of the church; and has had the privilege of baptizing fifteen persons in its fellowship. The good work, with some slight abatement of interest, is still progressing.—*Ver. Telegraph.*

From the Baptist Chronicle.

Revival in Gallatin, Tenn.—Since I last wrote, a most heart stirring and very powerful revival has shed its light on these regions, and in this neighborhood. Some 200 in all have professed faith in the Redeemer. The two sunday schools in which I officiate, have shared largely. We have not yet ascertained how many, probably 30 scholars and teachers. After the annual meeting in December, I will make a more detailed report founded on facts as ascertained. Not a solitary young lady is left in town to grace the *dance*. Few besides the young have been the subjects of this work of grace. Another characteristic is, that the intelligent alone, almost without exception, are embraced in the revival. Herein I find great recompense of reward, for the trifling exertions which I am making to enlighten the minds of my fellow sinners.

REVIVAL AT WESTON.

The following communication is from the Rev. Nathan Wildman, dated Weston, April 21, 1832.

Dear Brother,—I left Lyme the last week in March, and commenced my labors with the Church in this place, the first of April. I expect Brother F. Wightman commenced his labors in Lyme at the same time. The church in this place are enjoying great harmony, and a good degree of spirituality. There is a good attention to meetings, and some anxiety. The protracted meeting in this place last fall, was attended with a great blessing—it was appointed on Tuesday, but being stormy, it did not commence until Wednesday; but few attended the first day, the second there were more; on Friday a full assembly. At the close of the afternoon exercise it was proposed for any who were anxious to come forward for prayers: there were about 30 who embraced the opportunity, parents and children, brothers and sisters, husbands and wives, and among others a couple who were married on Wednesday eve in the Meeting-house, which gave additional interest to the meeting. In the evening the number of the anxious was increased.

It was now thought best to try the minds of the assembly, whether they would continue the meeting another day, when it was found to be their desire. On Saturday I preached three times, and there were many prayers and exhortations; the number who came forward for prayers, was about 50; some were rejoicing in the Lord.

On Sunday I preached in the North Meeting house, to a large assembly; after the afternoon exercises there were 57 who came forward for prayers. On Monday I left the place, and though the Church have not had preaching statedly, the meetings have been kept up, and many have passed from death to life. More than 40 have been baptized; six more have been received by the Church; a number are expected to go forward in baptism to-morrow; more we trust will soon follow the example. The work has been mostly among the youth and middle aged; more than 20 who have been received by the Church are heads of families and men with their wives.

We have lately formed a Temperance Society in this place; in the course of two weeks past, about 140 have put down their names for total abstinence. I believe about 50 of our Church have joined the Society.

From the New York Evangelist.

DRINKING TO SUCCESS!

Mr. Editor—I was conversing the other day with a colored man, on the concerns of his soul, and perceiving the effluvia of the drunkard's drink, said to him: Don't you drink ardent spirit? "Yes sir," he replied, "I drink a *little* sometimes, when I have been to work in the wet, but I never drink to *success!*" What a correct blunder, thought I. "I never drink to *success!*" No, I presume this poor African never drank ardent spirit to "*success.*" Who ever did? Thousands who were once prosperous and happy, have by strong drink destroyed their health and reputation, but they do not "drink to success!" Thousands waste large fortunes, beggar their families, involve and ruin the interests of many creditors, and thus spread want and desolation among great multitudes; they accomplish all this by drinking ardent spirit, but after all, they do not "drink to success." Many, when about to engage in traffic, are persuaded to drink to intoxication, and other advantage is taken of them, and they make ruinous bargains; but they do not "drink to success." In the United States alone, it has been estimated, more than 30,000 drunkards die annually in consequence of strong drink! Alas, they do not "drink to success!" In those countries, where that dreadful scourge of heaven, the cholera, has spread its desolating ravages, it levies its peremptory impressment, first of all upon the drunkard's ranks! Surely, in such countries, none can "drink to success!" Professors of religion, deacons and ministers, at the present day, if they will drink the liquid damnation, must feel so much shame, self-reproach, and fear that they are not christians, that they cannot "drink to success!" Tens of thousands drink themselves into their graves and into hell! Say ye! who murder their bodies and souls, by making and vending this weapon of death—do these thousands "drink to success?" A. C. M.

For the Christian Secretary.

BITTERS—A TEMPERANCE ANECDOTE.

Mr. M. was for many years a respectable innkeeper in N. H. He was possessed of a strong mind, and much originality; and there was such practical good sense in his observations, that they were preserved as a kind of proverbs, by those who were in the habit of putting up at his house. His remarks were laconic, pointed, and original; and when he was himself, no man's society could be more agreeable. But alas Mr. M. was intemperate, and when under the influence of liquor, would spend the whole night in such loud, and continued vociferations, as not only to disturb the inmates of his own house, but those of the neighborhood. Liquor, contrary to its usual operation, had no effect in weakening the native energy of his mind: but seems, if possible, to render him more sensitive, and acute. Most deeply did he realize and bitterly did he deplore the dreadful bondage in which he was enthralled, and yet would constantly assert that he had no power to break the fetters which bound him.* He was in the habit of exhorting young men to avoid all strong drink, and telling them, that they had the power to keep themselves from forming the habit of drinking, but when once formed, that they had no power to break it. He would go into stores where two or three young merchants, and their clerks were collected, and say, young men, fear the beginning. Drink no spirits at all, especially not in any kind of medicine. Bitters ruined me. I owe my destruction to bitters. When I was a young man, I was in feeble health, and subject to low spirits, and loss of appetite. I consulted a physician, and he ordered bitters, steeped in brandy. I took them. They did raise my spirits; and I thought improved my health. Whenever I felt a flagging of appetite, or lowness of spirits, I procured another bottle of bitters; and I soon began to feel wretched both in body and mind, without them. I went on from bad to worse. You see what I am now. I owe it all to those bitters.

He once met a young man in the street, in feeble health, stopped him, and immediately observed, your health is low, and your spirits are lower; probably your physician will order bitters, but don't take any. Take my advice—better suffer any thing than take bitters.

L. B. S.

* Mr. M. died many years before Temperance Societies were known; and before Total Abstinence had effected those almost miraculous reformations, among confirmed drunkards.

MORE LABORERS.

We are happy to have it in our power to inform our readers, through the medium of a letter recently received by Rev. H. G. Jones, from Rev. Dr. Kendrick, President of Hamilton College, that ELEVEN of the young men, soon to graduate from that institution, are destined for Burmah—dear, cherished Burmah.

The same communication states further, that a considerable number of the students are looking towards the Great Western Valley, as their future field.

Thus is God calling laborers forth.—*Philadelphia World.*

CHRISTIAN SECRETARY.

HARTFORD, APRIL 28, 1832.

We would recommend to our readers the perusal of the "Pastoral Conversations," in the last and present numbers of this paper. A spirit of Philosophic speculation on some points of theology has been indulged, and the pure principles of the Gospel have occupied too little attention. These speculations tend to division; and although this division is only owing to a different understanding of some technical phraseology, which has no bearing upon important principles; yet the disagreement is often as great, as where principles of moment are at issue. Men who take the lead in advancing theories, too often leave the sure word of prophecy, and lean upon their own resources to support their doctrines; and although in the opinion of others, they may be entirely vanquished in argument; yet, having once advanced certain positions, their ingenuity is exerted to sustain them; their own phrases are made to convey different ideas than their readers conceived; the words of an opponent are tortured to make them convey sentiments at variance with their author; and the plain man who has been diligently searching for the truth, often discovers that he has left the true light, and followed a meteor. If many of the points of dispute which have taxed the labors of men, could be fully settled, not a particle of good could result from the decision. For instance, while some have asserted that children dying in their infancy, would be punished on account of original sin; others have been firm in the belief that such would be saved; should either of these opinions prevail, would the conduct of men be different towards their offspring? These infants cannot receive religious instruction, before they are capable of sinning; and those who hold to the salvation of infants, do not on account of this belief, defer religious instruction after it can be useful.

That all who have come to years of discretion, have sinned, is a proposition undeniable by all who profess a belief in the Bible; but the same word of God points to the remedy. The same difficulty which hindered the sinner from embracing the truth, when the Redeemer was on the earth, still exists; the same invitation is still held out; and when embraced, gives the like peace. The offence of the cross has not ceased. If instead of incorporating what is termed the philosophy of religion, with religion itself, men were determined to preach Christ and him crucified, as taught by Christ and the Apostles, the effects produced would honor the truth, and be a source of great joy to many souls.

Editor's Correspondence.

New York, April, 1832.

Agreeably to promise, I now give you some account of my tour, the Convention in this city, &c. On Monday last, at noon, I left your beautiful city, in the Oliver Ellsworth, for this place. Though it was cold for the season, and vegetation backward, yet the scenery on each side of the Connecticut, seemed fully to justify the couplet of Barlow:

"No watery gleams through happier villas shine,
Nor drinks the sea a lovelier wave than thine."

We had an unusual crowd of passengers, but Capt. W. is much of a gentleman; and the other men, and even boys of the Boat seemed to vie with each other in kind exertions to accommodate and make us comfortable. The newly elected Rector of Christ's Church, in Hartford, and several other clergymen were on board—the winds and waves were propitious on the Sound—and I can truly say, I never enjoyed a Steam Boat passage so well as this. We arrived at the "desired haven" about 7 o'clock on Tuesday morning.

I was soon provided with excellent accommoda-

tions by the Committee of the Oliver street Baptist Church, in Rutger street. I was happy to find at my boarding place, a son of the late Rev. John Williams—a young gentleman of promising talents, who has recently been approbated to preach the Gospel. How cheering is that promise, "Instead of the fathers, shall be the children"—and again, "I will pour my Spirit upon thy seed, and my blessing upon thy offspring." Truly, we have encouragement to pray for the conversion of our children; for even though we may not live to witness it, yet as God has a bottle for our tears, and vials for our prayers, the subjects of our deep anxieties and fervent supplications may, after we are laid in dust, arise and call the Redeemer blessed.

In the evening, I attended a prayer-meeting of great interest, in the Lecture room of the Oliver street Baptist Church. A goodly number of strangers from different parts of our land, engaged in the devotional exercises of the occasion. The prayers were short and appropriate.

On Wednesday at 10 o'clock, A. M. the Triennial Convention of the Baptist Denomination in the United States, assembled in the Meeting house of the Oliver street Baptist Church.

The President of the last Convention, the Rev. Dr. Semple, having deceased, the Convention was called to order by Rev. H. Malcolm, Secretary.

The Convention was organized by the choice of Rev. Spencer H. Cone, of New York, President.

Rev. Howard Malcolm, of Mass. Secretary.

Rev. Gustavus F. Davis, of Conn. Assistant Secretary.

The Throne of Grace was addressed by the Rev. Dr. Sharp, imploring wisdom in the deliberations, and success to the efforts of the Convention.

The credentials of the delegates were read by the Assistant Secretary, and it appeared that a very large number had been appointed from many of the States in the Union. I hope in my next to give you their names.

At 1 o'clock the Convention adjourned. Prayer was offered by the Rev. Dr. Bolles.

At 3 P. M. the Convention again met. Prayer by Rev. Mr. McClay, of New York.

Applications for the next General Convention were read from the Baptist Church in Richmond, Vir. the Federal street, in Boston, Hartford, Conn. and Providence, R. I. which were referred to a Committee, consisting of Rev. Messrs. Pattison, Malcolm, Hall, and Rhees.

The Corresponding Secretary then read the Report of the Board of Managers, giving a luminous, connected, and interesting account of Missionary labor at the several stations under the care of the Board.

As the Mail is about to close, I can only add that the Rev. Dr. Wayland, is to preach this evening, both the ministers appointed, having failed.

Yours, DALETH.

YOUNG MEN'S BIBLE SOCIETY.

In accordance with previous notice, a meeting was held in the Centre Meeting house, in this city, on the evening of the 25th instant, for the purpose of forming a Young Men's Bible Society, at which were present Rev. Dr. Cox, and Rev Mr. Baldwin, as delegates from the American Bible Society. Rev. Mr. Hawes stated the object of the Meeting, whereupon Joseph Trumbull, Esq. was chosen Chairman, and Mr. J. C. Furber, Secretary.

The Rev. Mr. Spring opened the meeting by prayer.

The following resolution was then introduced.

Resolved, That in the opinion of this meeting, it is expedient to form a Young Men's Bible Society, for the circulation of the Holy Scriptures *without note or comment*, in Foreign Countries.

Mr. Jonathan Brace, Jr. the mover of the above resolution, made an interesting address, in which he adverted to the Scriptures to sustain the position, that *young men* should interest themselves in the spread of the Bible.

The Rev. Mr. Baldwin then spoke at some length, showing the great destitution of the heathen, in foreign lands, where the American Churches have mission stations; and impressing upon his hearers the necessity of exertion at this time.

The Rev. Dr. Cox then followed, in his usual animated and forcible manner; he expatiated on the principles of benevolence—the necessity of giving with all the heart—and concluded with exhorting those of different denominations to the great duty of circulating the word of God.

This Book, said he, is not split up into discordant tenets, but is a perfect system—a beautiful whole, like the seamless garment of its author—Jesus Christ. He presented six reasons for its general distribution. 1. The character of the Bible. 2. The greatness of the field. 3. The greatness of the demand. 4. The ability of young men. 5. Their duty, and 6. Their privilege.

After the unanimous adoption of the foregoing resolution the following Constitution was submitted by Mr. Brace.

CONSTITUTION.

The undersigned, being deeply sensible of the value of the Sacred Scriptures, and of the importance of combined effort in promoting their circulation, have agreed to organize themselves into a Society, and to adopt the following Constitution.

Art. 1. This Society shall be called the "Young Men's Bible Society of Hartford," auxiliary to the American Bible Society.

Art. 2. The object of the Society shall be the circulation of the Holy Scriptures, without note or comment; and all funds not needed for the Society's own use, shall be paid over to the Parent Society, to promote the circulation of the same in foreign countries.

Art. 3 Any person, who shall contribute one dollar or upwards, shall be a member of the Society for one year.

Art. 4. The management of the Society shall be committed to a Board of Directors, consisting of sixteen laymen, who shall have power to make their own by-laws, to fill vacancies in their body, and who shall elect, soon after each annual meeting, a President, four Vice-Presidents, a Secretary, and Treasurer, all of whom shall be ex-officio members of the Board.

Art. 5. The Board of Directors (five forming a quorum,) shall meet for the transaction of business on the 3d Monday of January, March, June, and October, and oftener if necessary, on adjournment, or on a call of the President.

Art. 6. The President shall preside at all meetings of the Board, and of the Society—in his absence a Vice-President shall preside. The Secretary shall summon all meetings, keep the minutes of the same, manage the correspondence, and prepare the Annual Report. The Treasurer shall take charge of all moneys received, and hold them subject to the order of the Board.

Art. 7. There shall be a public meeting of the Society on the third Thursday of March in each year, when the Directors shall present an Annual Report of their proceedings; when several addresses shall be delivered, and Directors chosen for the ensuing year.

Art. 8. Any Bible association of Youth or of Young Ladies, which shall pay over its funds to this Society, shall be cordially received as an auxiliary, and its contributions acknowledged in the Annual Report.

Art. 9. No alteration shall be made in this Constitution, except at an annual meeting, and by consent of two thirds of the members present.

The following persons having been appointed as a board of Directors, the Society adjourned.—

J. C. Furber, J. M. Bunce, E. Goodwin, J. H. Strong, J. W. Dimock, A. W. Roberts, E. Bolles, E. C. Stanton, J. H. Goodwin, J. B. Corning, M. A. Kellogg, H. T. Pratt, W. F. Webster, W. King, J. W. Judd, Wm. Noble, Jr.

At a meeting of the Board the following gentlemen were chosen officers of this Society.

Francis Parsons, Esq., President.
Mr. Albert Day, 1st Vice President.
Mr. Geo. Putnam, 2d " "
Mr. Elisha Peck, 3d " "
Mr. John Beach, 4th " "
Mr. Edward Goodwin, Secretary.
Mr. Richard Bigelow, Treasurer.

WORKS OF ROBERT HALL.

The writings of this eminent Baptist minister, need not our favourable notice to insure them celebrity, and a wide-spread circulation. Although in some points, he differs from the great majority of American Baptists; in others he is in perfect agreement. The work is to be comprised in three 8vo. volumes, the first of which has been published by the Messrs. Harpers, N. York, in a neat style; the others will soon follow.

General Intelligence.

From the New York Daily Advertiser.

LATE FROM EUROPE.

On the 10th of March, the Duke of Wellington made a speech in the House of Lords, the object of which was to move for a copy of the correspondence between the Foreign Office, and the French Government, and the English Ambassador at Paris, in the months of October and November, 1830, relative to the affairs of Belgium. He had stated, when giving notice of his intention to move for these papers, that his object was to show that the statement contained in the speech of M. Perier, with reference to the conduct of the French Government in the separation of Belgium from the sovereignty of the House of Orange was contrary to fact, and that it in some degree involved the honor and interests of England.

Earl Grey, in reply, after many remarks on the subject of the policy in regard to Belgium, said.—"With regard to the particular papers required by the noble duke, he, (Early Grey) in consequence of the noble duke's application, had looked through the whole of the papers connected with this correspondence, and he would repeat, that the noble duke was borne out by that correspondence, in his statement of every thing which had occurred whilst he was at the head of his Majesty's Government. He hoped that this would satisfy the noble duke; but besides this he must say, that in the production of these papers there was much to create danger, and he (Earl Grey) was also sure that there were many papers amongst them, which the noble duke would not desire to see made public."

The Duke of Wellington said that if he were not satisfied, which he was, he assured the noble earl that his declaration, that to produce these papers would be inconvenient to his Majesty's Government, would alone be enough to induce him to withdraw his motion, and he would therefore, with the leave of the house, do so.

On this subject the editor of the Times makes the following remarks:—

The *Movement* speakers and writers in France will rejoice at last night's conversation in the House of Lords, as it will enable them to replenish their quiver with some keener arrows against M. Casimer Perier, than any which they have yet discharged at that very meritorious, but not very popular minister. The supply comes from the Duke of Wellington, the last person in the world to be suspected of aiding such allies, and though his Grace himself always acts according to the rules of honorable warfare, we are afraid that the faction to whom he has presented these shafts, will be able to tip them with poison.—The havoc which they will inflict with such weapons, on the public character in France, will not be confined to one ministry or to one minister, but extend to the King and every set of servants whom his Majesty has called to his councils, since the late revolution.

The Reform Bill, which was to have been disposed of on Monday, the 19th, was taken up in the House of Commons, and after a long debate, the house adjourned without taking the question. It was believed the subject would be disposed of the next day.

LONDON, March 19.—The foreign intelligence received through the usual channels, continues to be unsatisfactory and inconclusive upon those leading questions which agitate the continent at the present moment. Upon that of Italy in particular, which of all the others concentrates the greatest share of attention, we have no further light, but the secondary subjects of Belgium and Portugal receive some further elucidation.

It is understood that the basis of arrangement concluded yesterday between the deputation of the British American Land Company, and Lord Goderich, has been highly satisfactory. The company is to take up certain quantities of land in Lower Canada, clergy and crown reserves, and to pay for the same from time to time, as it may be taken possession of. Half the purchase money to be laid out in public works in those parts of the province which the company may select for their operations. Government to grant a charter limiting the liability of the shareholders to the amount of their respective subscriptions. The gentlemen of the deputation were greatly pleased with the candor with which they were received by the Secretary of State.

CHOLERA MORBUS.

The Cholera had increased very much on the 19th in London. On the 16th, there were 156 new cases in the North Country, and 61 deaths. In London, on the 18th, there were 73 new cases, and 41 deaths. Total number of cases, 6,878, more than one thousand since the advices of yesterday. Of deaths, the total is swelled to the number of 2025.

The following is the last official statement of the Board of Health, giving the cases denominated under this head in the metropolis and vicinity: March 16th, 58 new cases, 28 deaths, 30 recovered, 176 under treatment. Total cases reported from the commencement, 817: deaths, 426. The disease in the North is fast abating; the total remaining under treatment in all the affected districts, is only 77.

SPAIN.

The King of Spain has pardoned the greater portion of his officers who were sentenced to be transported to Africa, for having taken a part in the conspiracy of 1827, and some of them have already arrived in Catalonia. They are all allowed half pay, but have certain towns assigned to them for their residence, which they cannot quit without special permission.

ITALY.

LONDON, March 16.—French papers to Wednesday have been received, but they are barren of any intelligence of novelty or importance from Italy. It is, however, confidently asserted that the Pope, fearing for his personal safety, intends to take refuge at Vienna, until the revolutionary excitement is appeased at home. He threatens also to appeal to the people of Catholic France, against the irreverend aggressions of their Government upon the patrimony of St. Peter.

Some simple minded people seem to apprehend that such an appeal might produce a counter revolution, but the Constitutionnel laughs at such fears, and observes that the day has long gone by, when a Bull of the Pope could produce any other sensation than one of merriment in regenerated France.

FRANCE.

Dr. Howe, a citizen of the United States, who was sent to Berlin by the Polish Committee of Paris, of which he is a member, for the purpose of distributing relief to the refugees traversing Prussia on their way to France, has been arrested at Berlin, and thrown into prison. When the letter which brought this intelligence, was sent off, none of his friends had been allowed access to him.

DISTURBANCES IN THE SOUTH OF FRANCE.—Accounts from Toulon, of the 11th ult. mention an attempt to fire the arsenal, said to be the third of the kind. It is ascribed to conspirators against the government, who are retained in its pay. There were disturbances in Grenoble on the 12th, 13th, and 14th, occasioned by a masque ball procession, in which the King and the University were burlesqued. The Prefect and Colonel commanding the Department, were made prisoners in their own houses by the mob, and the latter was compelled to order his regiment to leave the town; for which he was afterwards dismissed.—The Carnival likewise gave occasion to disturbances in other quarters, which were suffered to be fomented by the faction of the Carlists.

HOLLAND AND BELGIUM.

BRUSSELS, March 16.—We are again depressed: the accounts from Holland and Germany are any thing but satisfactory.

PARIS, March 17.—The angry feelings excited among the people, by the Dutch Government, against the Belgians and French, have been the cause of an unpleasant affair, which may lead to serious consequences, namely, their violent conduct at Rotterdam, towards the Consul, whom they took from his carriage, and threatened to throw into the water.

It was reported and believed that the King of Holland had consented to acknowledge the independence of Belgium.

POLAND.

The intelligence from Poland is pacific in its character. Orders had reached Warsaw for the return of the corps of grenadiers, and of the 4th corps of cavalry to Russia.

AFRICA.

Open War in Africa.—Capt. Lawrence, who arrived here yesterday, from Africa, states that when he left the Gambia, on the 21st of December, the British troops and militia were engaged in open war with the Mandingoes; a severe engagement had taken place on the 12th of November, which lasted for about 6 hours. The British had upwards of 100 wounded and 20 killed.—*St. Johns Gaz.*

WAR WITH THE NATIVES.—By letters from the coast of Africa, to the end of January, we learn that the petty warfare on the river Gambia, with the Barra tribe, is at an end, the King having agreed to all the terms demanded, after an engagement in which he himself was wounded, and lost 13 men killed, and 40 to 50 wounded. The battle was fought by a detachment of the African corps from Sierra Leone, joined to the officers, seamen, and marines of the Plumper gun-brig, the only English vessel on the spot at the time, of whom one man (a seaman) was wounded. The blacks mustered 1100 fighting men, strongly entrenched in a stockaded town, a few miles from the mouth of the river, in which they were attacked by the British on the 22d December.

From the N. Y. Daily Advertiser.

LATEST FROM ENGLAND.

We yesterday received by the packet ship Hibernia, Capt. Allen, from Liverpool our files of London papers to the 27th of March, and Liverpool to the 28th, both inclusive.

The most important news is the passage of the Reform Bill in the House of Commons, on the 22d, by a majority for the third reading, of 116.

The Bill was taken up to the House of Lords, and passed the first reading without opposition. The second reading was put down for the 2d of April.

The Cholera had reached Ireland; a few cases had appeared in Belfast and Dublin.

The disturbances in France had been suppressed.

The affairs of Holland and Belgium were in a fair way of settlement. Count Orloff, who is understood to be entrusted with the emperor of Russia's ratification, is daily expected.

Mr. Van Buren had taken leave of the King, prior to his departure for America.

FRANCE.

The Paris papers of Friday and Saturday, contain accounts from Grenoble, to the 22d, by which it appears that all disturbances in that quarter had ceased—that the general government, in upholding the authority of the local authorities, had gained a complete victory over the turbulent part of the population.

BERLIN, March 10.—The landing of the French at Ancona, and the resistance of the Papal Authorities, have given new hopes to the war party; but the Government does not appear to pay any attention to them, and the disbanding continues. It is said here that England and France have declared, that if the King of Holland does not accept the treaty of the 15th of November, within a prescribed period, they will take possession of the citadel of Antwerp.

Ireland appears to be in a most unhappy situation; oppression for tithes on the one hand, and brutal resistance on the other, bid fair to render that island a scene of carnage and misery. The following is one among many accounts of the outrages committed.

Tithes—an Archdeacon starved to Death in Tipperary!—On Wednesday evening last the Rev. Archdeacon Irwine Whitty, rector of Golden, near Cashel, was found savagely murdered in a field near Clonoulty. He had that day been on a visit at the house of a Mr. Daniel in the neighborhood, and who had accompanied him on his return homewards across the fields, by a short cut, for about a quarter of a mile. When first discovered, he was insensible, but life was not extinct. However, from the barbarous manner in which his skull had been fractured with stones, some of which lay beside him, there was no hope of his recovery. He was conveyed to a neighboring house, where he lingered till death relieved his sufferings in the morning. Nothing more is known of the manner of his death. It is evident he was waylaid, but by whom is yet unknown, and from the state of fear in which every one lives, it is not likely that an informer will be found to come forward. The Archdeacon had for some time been in treaty with his parishioners for a commutation of his tythes. He had claimed 1,200*l.*; but the majority of tithe-payers, Protestant as well as Catholic, had resisted the demand. It was in opposition to this claim that the great meeting of "Hurlers" took place about a month ago in this neighborhood, when a magistrate interfered, and read the riot act. Some of the peasantry retired; others obstinately refused; forty were apprehended by the police, and finally lodged by the military in Clonmel jail. It is much to be feared, that, now the vengeful spirit of the county of Tipperary is roused, it will not be easily or speedily allayed. In the county of Donegal, too, serious disturbances have broken forth. A large military force has been ordered to the barony of Innishwen, a stipendiary magistrate appointed, and two resident gentlemen appointed as additional magistrates. Tithes are said to be the grand topic of complaint here, as well as elsewhere. Two tithe proctors (Michael Doherty, of Clenhouse, Clonmony, and Patrick O'Donnell, of Buncrana,) were lately attacked in their houses, their windows were broken, and various other mischiefs done to the two dwellings. The pounds of the latter, at Buncrana, were forcibly broken open, and a number of pigs (seized and confined there for tithe,) were set free. The same spirit is pervading the barony of Erris; and notices, signed by "Mrs. Alt," have been served on individuals who were known to be inclined to pay tithes peaceably to deter them. Some small farmers, who openly declared their disregard of these mandates, had their corn scattered at night about their stackyards, and Mr. Loughry had his new house totally pulled down, to convince him that he dare not resist Mrs. Alt's warning with impunity. Mr. Doherty, of Muff, also displeased the peasantry of his neighborhood by enclosing part of a common at Glentocher adjoining his property. They levelled the fence at night, also razed a pound newly built on his own ground.

In the county of Kilkenny, the horrors of the tithe system are daily accumulating. All connected in enforcing, or even aiding the law, live in constant danger of summary death by the peasantry. Even women are not spared. A few days since, a process server named Boyle, was employed in his legal duties in Cooen, about three miles from Castlecomer, when he was assaulted by about twenty fellows, who beat him without mercy. A woman who was near Boyle at the time, threw herself over his defenceless body, in hopes of saving him from his enemies, but the blood-thirsty ruffians turned their vengeance on her; broke one of her arms by a blow, and continued beating and kicking her till her son, (a boy of 14) called on several of them by name, and swearing he would hang every one of them, ran off for help. The ruffians, terrified at the boy's threats, instantly desisted, and ran away, leaving Boyle and the poor woman in a shockingly bruised and helpless condition.

By the Report on the Mint of the United States, presented by the Hon. Campbell P. White, from the Select Committee on Gold and Silver Coins of the United States, it appears that since the year 1815, the coinage at the mint amounts to $23,873,701 90. During this period, the expenses and wastage amounted to 357 307 5. The wastage on gold was 3,036 60. On silver, 34 884 13. Gain on copper, 91,199 47.

The cost of the new mint will be about 109,000 dollars.

The committee of Congress to whom was referred the petition of inhabitants in Connecticut River valley, have reported in favor of granting $25,000 for improving the river at its mouth, and $10,000 for clearing obstructions in the river.

It is a FACT, not so generally known as it should be, that every incorporated library company is entitled to a copy of "Diplomatic Correspondence of the American Revolution," edited by Jared Sparks, Esq. in 12 volumes octavo. The work is valued at $50.

Blackstone Canal.—The navigation of this canal is opened, and the Worcester Spy expresses a favorable opinion founded on the activity observed on the canal preparations for business in Worcester. The increase of business last year was 50 per cent upon the amount done the preceding year, and from the profits of the canal last year, a dividend of 6 per cent on the cost. This success much exceeds the anticipations of the proprietors at the time when the canal was completed.

Dedham, Mass. April 14.—The valuable Paper Manufactory in this town, belonging to Frederick A. Taft, Esq. was burnt to the ground this morning. We understand it was insured to the amount of $1500. The fire either originated from spontaneous combustion, or was the work of an incendiary—probably the former.

Destructive Fire at Savannah.—The large cotton warehouse, belonging to Mr. J. Ganahl, corner of Abercorn street, in Savannah, Geo. with its contents, consisting of 1100 bales of cotton, was destroyed by fire on the night of the 13th inst. By exertions the neighboring warehouse of Mr. J. Gummings was preserved from destruction. The loss of Mr. G's. warehouse and contents, is stated at about $33,000—of which $27.000 was insured, principally in Augusta. The fire was supposed to be the work of an incendiary.

Monrovian Reading Room.—A number of gentlemen have associated themselves together for the purpose of opening and establishing a Reading Room. They have rented a convenient house in the centre of the town, and opened their Reading Room, where papers from various parts of the Union are deposited. They intend as early as possible to attach a library to it. Editors and others friendly to the cause of education, are invited to forward papers and books for the use of the Society.

Reform in Morals.—At the late term of the Court of Common Pleas in this place, there were 81 entries of civil actions. There was les less business to do, than at any term for many years. Only one case went to the jury; the damages awarded in this case was $21, and the cost $49. The judge did not arrive until Tuesday afternoon, nothing was done until Wednesday, and the court adjourned on Thursday.—*Hampshire Gazette.*

Vegetable Life.—The following case is a striking illustration of the tenacity of vegetable life:—A family in Dunkeld were in possession of West India and American seeds, which had been used by the children of the family successively as play-things, during a period of nearly forty years, and were kept in a common glass phial, without any covering. On the formation of a little hot bed in the garden last spring, some of those seeds were thrown into the ground, though with little expectation of their ever vegetating. Some of them, (two sorts) however, did spring up, and upon observing signs of great vigor, were potted, and placed in one of the hot-houses at St. Adamnans. One of them lately produced a scarlet flower, and was thereby discovered to be a splendid specimen of the *Canna Indica Coccinea*, a native of Jamaica, &c.—*Scotch Paper.*

New Fish in Lake Erie.—The papers state that in Lake Erie a species of a fish, hitherto unknown, or nearly so, has been taken this season in quantities truly astonishing, near the mouth of Buffalo harbor. They are of one kind only, and vary from 7 or 8 to about 30 pounds in weight. They have been caught by set lines, through the ice. They have been called trout, though with what authority we know not. They are a darker color than the shad; have scales, exceedingly small, and are marked on either side of the belly, their whole length, with a seam, resembling a scar. The stranger, whatever his cognomen, is of delicious flavor. By data furnished by the fishermen, they have taken no less than 17,547 lbs. of the new comers the past winter.

Molasses and Sugar from Potatoes.—In the neighborhood of Jaffrey, N. H. there is now preparing an establishment for the manufacture of sugar and molasses from potatoes. It is calculated to pay for the potatoe their cash value, 17 cents per bushel, and nett a profit, 20 cents per bushel, above all expense.

Black Walnut.—The Niagara Courier says, that black walnut planks have been sent from that town to Europe, which were five feet and three inches in width, and seventy feet long.

Tired of Life.—A man attempted to drown himself on Saturday afternoon, at Philadelphia, by jumping into the Delaware from South street wharf. Through the exertions of some persons who observed him, he was caught before the final disappearance, and resuscitated. His habits are said to be temperate.

Statistics of Crime.—Of the French population, it is estimated that annually one individual out of every 4460 inhabitants is tried for some crime; that of 100 tried, 61 is the regular proportion of the condemned. From a table of the number of the murderers, it appears there were, in 1826, 241; in 1827; 234; in 1828, 227; and in 1829, 231.

Churches in Baltimore.—It will be seen by the following, that there are forty-seven houses of worship in the city of Baltimore, of the following denominations, viz.—

Roman Catholic 5, Protestant Episcopal 4, Associated Methodist 2, Presbyterian 4, Associate Reformed do. 1, Baptist 4, Methodist Episcopal 8, African, Fish Street 1, German Lutheran 1, English do. 1, Seamens' Bethel 1, Evangelical Reformed 1, German Reformed Calvinists 1, Friends 3, Unitarian 1, Dunkards 1, Missionary 1, Scotch Seceders 1, Branch Tabernacle 1, New Jerusalem 1, Universalist 1. Total, 47.

The foundation of a new Methodist Episcopal chapel has just been laid, at the corner of Sharp and Barre streets; its dimensions are 55 by 75 feet.

CONSECRATION OF CHATHAM ST. CHURCH.—Yesterday morning, the building until lately known as the Chatham Theatre, was consecrated as a place of public worship. It has been purchased by subscription, for this object. The alterations required have been commenced, and it is expected to be ready for use by the second week in May, when it will well accommodate such of the annual meetings of moral and benevolent societies as may celebrate their anniversaries therein. It is said to be capable of containing a much greater number of persons than has ever been collected in this city on such occasions.

DEDICATION.—The spacious new place of worship in Greene street, built for the Methodist Episcopal Church, was opened yesterday afternoon, and the dedication sermon preached to a crowded audience, by Rev. Nathan Bangs, D. D. This church is the largest in the city, belonging to the Methodist society, and we think will accommodate as many hearers as any public building in the city. It is a plain, but very neat building, and the manner in which it is fitted up, particularly in the basement floor, reflects great credit on the Board of Trustees.

CICERONIAN LYCEUM

Will be held Monday Eve. April 30, 7½ o'clock, at the Lecture Room of the Baptist Church.

QUESTION FOR DISCUSSION,—

"Are the pleasures of Hope greater than those of Memory?"

THE 'GOODRICH ASSOCIATION'

Meet at Dr. Hawes' Lecture Room, Friday evening May 4, at 7½ o'clock.

SUBJECT OF THE LECTURE,—

"Quackery."

NOTICE.

A Protracted Meeting will be held with the Baptist Church in Weston, commencing on Wednesday, the 16th of May, at 10 o'clock, A. M.—Ministering and other brethren are earnestly requested to come over and help us. NATHAN WILDMAN.

MARRIED.

In this city, by Bishop Brownell, Mr. John D. Watts, of this city, to Miss Caroline Hubbell, of New Haven.

At Wethersfield, Mr. Isaac Bosworth, of Buffalo, to Miss Martha A. Clark, of Wethersfield.

At Agawam, Ms., on the 19th inst., by Rev. J. W. McDonald, Oliver Larnerd, Esq. to Miss Sally B. Worthington, daughter of Dea. David Worthington.

At New York city, on the 10th inst., Dea. Merritt Butler, to Mrs. Lydia Goff, both of Wethersfield.

At Deep River, on the 12th ult. by Rev. O. Spencer, Mr. Jeremiah Gladding, of Saybrook, to Miss Sarah Buel, of Killingworth.

At Deep River, on the 1st inst. by Rev. O. Spencer, Mr. Thomas Kingsley, Jr. to Miss Azubah Post, both of Deep River.

DIED.

In this city, on Wednesday afternoon, 25th inst., Alfred W. Gilbert, aged 17, son of Dea. Joseph B. Gilbert.

In this city, on the 22d inst., Julia C. only child of Mr. Edmund B. Stedman, aged 8 months.

In this town, Mr. George Burnham, aged 55.

At Durham, suddenly, on the 18th inst., Capt. John Johnson, aged 83.

At Fairfield, Mrs. Deborah Sturges, widow of the late Judge Sturges, aged 90.

At Norwich, Capt. Jabez Perkins, aged 87.

At Litchfield, Miss Eliza Cleaver, daughter of Mr. Tobias Cleaver, aged 34.

At Manchester, Mr. William Greene, aged 48.

NOTICE

IS hereby given to the inhabitants of the second School Society of Glastenbury, that the subscriber has in his hands a tax bill against the inhabitants of said Society, made on list 1830, to defray the expense of building a Hearse-house and Hearse in said Society, and that he will attend to receive said taxes, at the dwelling house of Charles Treat in said Society, on the 15th day of May next, at Thomas Hollister's on the 16th, and at Walter Hale's on the 17th, from 2 to 4 o'clock, P. M. on each of said days; those who neglect to attend at the time and place appointed, must expect to pay cost.

WM. WHITE, *Collector.*

Glastenbury, April 27, 1832.

SPRING FASHION FOR

HATS.



HOADLEY & CHALKER

HAVE just received the Spring fashion for Hats, and have on hand a very handsome assortment of their own manufacture, which are now ready and finishing, of the best materials, and warranted equal to any offered in this or the New York market.

We return our thanks to our numerous customers, and solicit a continuance of their custom.

HOADLEY & CHALKER.

March 31. tf 11

FASHIONABLE SHOE STORE.



SYLVESTER WILEY

HAS constantly for sale a complete assortment of all kinds of Ladies', Gentlemen's, and Children's

BOOTS & SHOES,

made of good materials, and in the most fashionable and workmanlike manner, which he will sell at Wholesale or Retail, on the most reasonable terms.

Boots and Shoes made to order, on the shortest notice, and in the best and most fashionable manner.

Also for sale, STOCK and FINDINGS of different kinds.

Store, Main Street, nearly opposite the Baptist Church. tf11

Hartford, March 31, 1832.

TO LET.

A Very convenient two story brick Dwelling House, at the foot of Village Street, having good and convenient out houses, and a first rate cistern. Possession may be had immediately. Apply to ALDEN BAKER,

Next south of the premises, or to

April 14. MATTHEW DUTY.

TO PRINTERS.

Wanted at this office, two Pressmen.

POETRY.

DIRGE OF DEATH.

ANGEL OF DEPARTURE.

Shrink not, oh Human Spirit,
The Everlasting Arm is strong to save!
Look up—look up, frail nature, put thy trust
In him who went down mourning to the dust,
And overcame the grave!

CHORUS OF MINISTERING SPIRITS.

'Tis nearly done,
Life's work is nearly done,
Watching, and weariness, and strife!
One little struggle more,
One pang, and it is o'er,
Then farewell life!
Farewell, farewell, farewell!
Kind friends, 'tis nearly past,
Come, come, and look your last!
Sweet children, gather near,
And that last blessing hear,—
See how he loved you, who departeth now!
And, with thy trembling step and pallid brow,
Oh most beloved one,
Whose breast he leant upon,
Come, faithful unto death,
And take his latest breath!
Farewell, farewell, farewell!

ANGEL OF DEPARTURE.

Hail, disenthralled spirit!
Thou that the wine-press of the field hast trod!
On, blest Immortal, on, through boundless space,
And stand with thy Redeemer face to face,
And bow before thy God!

CHORUS OF MINISTERING SPIRITS.

'Tis done—'tis done!
Life's weary work is done,
Now the glad spirit leaves the clay,
And treads with winged ease,
The bright acclivities
Of Heaven's crystalline way!
Joy to thee, Blessed One!
Lift up, lift up thine eyes,
Yonder is Paradise!
And this fair shining band
Are spirits of thy land;
And these that throng to meet thee, are thy kin,
Who have awaited thee, redeem'd from sin!
Bright spirit, thou art blest,
This city's name is Rest;
Here sin and sorrow cease,
And thou hast won its peace,
Joy to thee, Blessed One. M. H.

From the Teacher's Gift.

THANKSGIVING VISIT; OR, THE GOOD OLD MAN.

What an interesting season in the year is thanksgiving, when all our friends meet around the family table, and happiness is seen in every countenance. It is pleasant not only because our relatives meet from every part, but because it is the season in which we remember the poor, and desire that they may enjoy a portion of our bounty. Our pleasures are always increased by making others happy, and no one is so rich that he may not be indebted to the humblest individual for something.

As I always wish, my pupils, that you should participate in my pleasures, I will tell you of a present that I received one thanksgiving day; and I think you will agree with me that it was a most valuable one.

When I was a little boy, an old man, who kept a tailor's shop, lived near us, in a small ten-foot building. I remember how kind he always was, when I went to his shop, and how pleasantly he would talk with me. I liked to go there, because he was so fond of children.

Though this was a great many years ago, I can well remember how the shop looked. In winter he had a little stove and a chair placed at the side of it; and in summer I often went there to sit on the door step, and gaze at the people passing, while the good old man, seated on the bench above my head, would push aside the shears for fear I should hurt myself; and when I wanted a new suit of clothes, my father would take me by the hand and say, "Come my son, we will go to the honest old man's shop and get measured for some new clothes;" and when they were finished, often have I felt in the deep new pocket for the bright cent this good old man would put there for me.

You may possibly remember, that one or two days before thanksgiving, a few years ago, it rained very hard, and the weather was exceedingly dull for many days. Amidst the storm I went down, one afternoon, to A—— street, and, turning into a narrow alley, entered an old house, went up two pair of stairs, and knocked at the door. Immediately somebody said, "Come in." So I went in, and saw an old man sitting on a large trunk by the window. He knew me at once, and said he was glad, indeed, to see me.

An aged woman was sitting by the fire, upon which were a few sticks. She looked very infirm, and was a true picture of old age. She asked me very kindly to come near the fire; and upon my inquiring after her health, she said that it was tolerable, but that she had lost her memory, and it seemed to her all the time, as if she was in a strange place.

I told the old man that I had come to see what they wanted for thanksgiving, and if they were comfortable. He was very grateful, and said,—"how good my father is in sending such friends to me." "I am now," he continued, "eighty years old, and my wife is of the same age. Forty-eight years have we lived together, and never have we had cause to complain of each other. I was born in a small parish in Scotland, and I came to this country forty years ago. I have seen many trials, but God has never failed to support and comfort me. Let me tell you how good he has been. Twelve years ago, the man of whom I hired my room sent an officer and told me to go out of the house; and threatened to put my things in the street if I did not pay him the month's rent which was then due. In my trouble, a kind friend came forward and told me that I might come and live in this upper chamber; and here our friends visit us, and by their kindness show that they have not forgotten us.

A short time after we came here, my wife was taken sick, and for nine years she has not been down stairs, and you see how childish and feeble she is. But mark, sir, how good God is. He has, in our old age, given me strength to take care of her, and, feeble as she is, I can make her comfortable, though she can hardly move out of her chair."

Well, said I, as I arose to take leave, I am glad to see you so cheerful and contented. "Contented," said he, "Dear me, sir, there are not two happier persons in the city than we are. Our friends are very good to us, and they send us now and then some cold victuals, and often the little children come up and read their bibles, and repeat their hymns, which I explain to them. It is a pleasant sight, indeed, and it warms my heart to see them play together."

As I looked round that small room, (the only furniture in which was a bed, a table, two chairs, and a few small books on some old shelves,) and beheld this poor woman and this venerable man, I could not but feel how good God is "to those who put their trust in him." I would that you had been there to have seen him. As I was about to go, he said, "I am glad that you have called upon us. You see how happy we live, and how good God is to us. We forget not our old friends, but morning and night they come up in remembrance as we offer our daily prayer. Some of them have gone down to the grave; we are just on its brink, and soon shall meet them in another world."—Tears of joy and gratitude flowed as he spoke, and bidding them adieu, I left the house, though I would gladly have staid longer; and, I carried thence a rich reward in what I had seen and heard from this good old man.

There he was, poor as he could be, dependant on the charity of others, in a land far from his home; the friends of his youth all gone, and he just ready to depart. Yet, what a beautiful sight. Here was a Christian whose soul was fixed on his heavenly Father; no poverty or distress turned him aside, and it truly might be said of him, that

"His heart did find delight in praise,
And seek relief in prayer."

This person was the same old man that I used to go and see when I was a little boy; and this visit brought the question to my mind, as I sat at my well-supplied table on thanksgiving day—Is my gratitude like his? Is my love to my Father like his?

My pupils, words are too poor a medium to express the happiness which this poor man enjoys. I love to think of him in his garret; I love to go there to kindle my piety and increase my love to my Father in heaven; the thought of him, and of the source whence he derived his happiness, was the reward I received for my visit. I present it to you—treasure it, and think often of it, and then perhaps you may better understand the meaning of those beautiful words of the Psalmist, "Mark the perfect man, and behold the upright, for the end of that man is peace."

"Then while with visage blank and sere,
The poor on earth we see,
Let us not ask what he is here,
But what he soon will be;
And look beyond this earthly light,
To crowns of gold, and bowers of light."

THE JEWS.

In Palestine of late years they have greatly increased. It is said that not fewer than ten thousand inhabit Saphet and Jerusalem, and that in their worship they still sing those pathetic hymns which their manifold tribulations have inspired; bewailing, amid the ruins of their ancient capital, the fallen city and the desolate tribes. In Persia, one of them addressed a Christian missionary in these affecting words:—"I have travelled far; the Jews are everywhere princes in comparison with those in the land of Iran. Heavy is our captivity, heavy is our burden, heavy is our slavery; anxiously we wait for redemption."

History, says an eloquent writer, is the record of the past; it presumes not to raise the mysterious veil which the Almighty has spread over the future. The destinies of this wonderful people, as of all mankind, are in the hands of the all-wise Ruler of the Universe; his decrees will certainly be accomplished; his truth, his goodness, and his wisdom will be clearly vindicated. This, however, we may venture to assert, that true religion will advance with the dissemination of sound and knowledge. The more enlightened the Jew becomes, the more incredible will it appear to him that the gracious Father of the whole human race intended an exclusive faith, a creed confined to one family, to be permanent; and the more evident also will it appear to him, that a religion which embraces within the sphere of its benevolence all the kindreds and languages of the earth is alone adapted to an improved and civilized age.

We presume not to expound the signs of the times, nor to see farther than we are necessarily led by the course of events; but it is impossible not to be struck with the aspect of the grandest of all moral phenomena which is suspended upon the history and actual condition of the sons of Jacob. At this moment they are nearly as numerous as when David swayed the sceptre of the Twelve Tribes; their expectations are the same, their longings are the same; and on whatever part of the earth's surface they have their abode, their eyes and their faith are all pointed in the same direction,—to the land of their fathers and the holy city where they worshipped. Though rejected by God and persecuted by man, they have not once, during eighteen hundred long years, ceased to repose confidence in the promises made by Jehovah to the founders of their nation; and although the heart has often been sick and the spirit faint, they have never relinquished the hope of that bright reversion in the latter days which is once more to establish the Lord's house on the top of the mountains, and to make Jerusalem the glory of the whole world.—*History of Palestine.*

YOUTH'S DEPARTMENT.

From the London Youth's Magazine.

DANGERS AND DUTIES OF YOUTH.

"Wherewithal shall a young man cleanse his way? by taking heed thereto, according to thy word."—Psa. cxix. 9.

The age of youth is highly interesting; it is characterized by inexperience and great exposure to danger. Against the unsuspecting youth an army is drawn up. To entangle his feet numerous snares are laid. Pleasure allures him. Error besets him. Infidelity attacks him. On all sides he is environed, and without caution, without religion, without prayer, "he will stumble and fall, and be broken, and be snared, and be taken."

The scripture at the head of this paper, represents him as a *traveller* along an intricate path. This path is the world, in which he is liable to difficulties and trials of every description. Sometimes the world is compared to a sea, at others to a desert, and often to a wilderness. And yet this path leads to eternity. His way is thronged with swearers, gamblers, Sabbath breakers, revilers of scripture, inconsistent professors of religion, and indeed every thing that can tend to his failure and destruction. Added to which, he is accompanied by an inward foe, a heart deceitful and desperately wicked, inclined to evil, self-willed, and treacherous. He is beset by Satan, who 'follows him whithersoever he goeth.' Satan, the father of lies, the god of this world, the accuser of the brethren, the spirit that worketh in the children of disobedience.

He carries with him an invaluable treasure. A SOUL! An immortal, never-dying soul, important to be saved, yet liable to be lost!—a soul richer than the wealth of ten thousand globes, and capable of exquisite joy, or inconceivable misery.

One aspect more renders a youth an interesting character. He will prove either a blessing or a curse to his parents, to his friends, to his country. He therefore becomes an object of natural concern. And it is the voice not only of an affectionate father, and a tender mother, but also of an upright magistrate, and a pious Christian, "Wherewithal shall a young man cleanse his way?"

"Youth," says Bishop Horne, "enters upon the journey of life, headstrong and inexperienced, with a bias of original corruption, and all the passions awake. In such circumstances, how shall he direct his steps, so as to escape the pollution that is in the world, through lust?" 2 Pet. i. 4.

And how shall such a youth proceed so as to become a blessing, and to avoid the vices of the day? How shall he keep the great object of his being in view, so as to glorify God on earth, and enjoy him forever?

The answer is at hand, By taking heed thereto according to thy word.—1st. He must be *cautious*, looking well to his steps, pondering the path of his feet, and abstaining from the way of evil men.

2nd. He must *attend to the word of God*, and to the principles it inculcates respecting the way of salvation, and the awful consequences of unpardoned sin, the necessity of divine teaching, and of that holiness without which no man shall ever see the Lord.

3d. Let him follow the *precepts* of Scripture, and take them for his guide, his sun, his chart, and he cannot possibly go astray. He will be directed in his choice of company, and assisted in the selection of friends, and enabled to choose the things that are excellent.

4th. Let him attend to the *promises* of the Bible, and he will have the true philosopher's stone, the healing balsam of life, the pure perennial stream, to recreate his spirits, and cheer his heart. These precious promises will encourage him in prayer, and excite him to diligence in hearing the word. They will be his comfort in affliction, and his support in distressful seasons. A youth, thus pursuing the good and the right way, will finish his course with joy; the blessing of the Lord will be upon him. "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in season, his leaf also shall not wither, and whatsoever he doeth shall prosper."

How much, then, does it behove every parent, every master, every teacher, to excite the attention of youth to the Scriptures, and how strongly should every individual be impressed with the necessity of a true and saving knowledge of that word which guides to everlasting life!

"MA, WHY DON'T YOU DO SO?"

What parent, who is surrounded with a number of little children, has not often been affected by their simple inquiries and sayings, respecting God and heaven, or other things connected with the great subject of religion? and what parent, who lives in the neglect of the duties of religion, has not often received, in these inquiries, reproofs which have stirred up all the feelings of the soul?

While recently conversing with a Christian mother upon this subject, she mentioned the following incident:

"One Sabbath, in the days of my impenitency, I took my little child, then between four and five years, with me to meeting. It was communion Sabbath. David had never been present at such a season before. As the minister commenced the administration of the ordinance, and David saw him and the vessels, he turned towards me, and said very earnestly, "Ma, what are they going to do?" "Keep still, my son, and see every thing that is done, and when we get home, I will tell you all about it." He made no more inquiries, but carefully observed every movement of the minister and the people.

After meeting we returned home. Just as we reached the door, David said, "Now, Ma, tell me all about it."

"Well, my dear, go in and get the Testament, and when I have put away my things I will tell you."

As soon as I was seated, I took the Testament and read the account of the institution of the Lord's Supper, as given in one of the evangelists, and explained it to him. "This, David, was just before our Saviour was crucified; and he told his disciples that they must always do this, after he was gone, so as to remember him. And all the people, who love God, have done just as you saw the people do at the meeting house, ever since Jesus Christ lived on earth."

As soon as I had made this explanation, he turned and said "Ma, why don't you do so? don't you love God?"

How is it, that a parent *can withstand* the power and eloquence of such preaching as this? Why, it would seem, that a parent's heart must melt, however hard it may have remained under the eloquence, which for years, had been poured from the pulpit. No wonder this question, from her little son, filled that mother with emotions unutterable. The only wonder is, that she had not fallen, as did the astonished Saul, and cried out, "Lord, what wilt thou have me to do?"

Ye parents, who are living before your dear children in the neglect of the plain duties of religion, think what motives to obedience you are resisting. God commands you to perform these duties; and threatens punishment in case of disobedience; conscience urges you, and thunders awful forebodings of coming wrath, when you refuse to comply; and your own dear children often come, as infant angels, and by their simple story, present motives, which, it would seem, no parent, with the feelings of a parent, could resist.

My dear friends, these motives will be remembered at another day! And can you bear their remembrance? Can you endure the reflection *forever*, that there were times, when your little child, by its innocent inquiries, caused your heart to melt, and your eyes to weep—but that you soon quieted those feelings and went on as before! But however you may be affected by reflections like these—yet do be entreated to think of this one thing—if you refuse to obey the commands of God, and lead an impenitent life, before your children, you *may* not only ruin your own, but the souls of your off-spring. If then, you care not for your own salvation, do not be insensible to the everlasting happiness of your children.—*Sabbath School Instructer.*

NEWLY BAKED BREAD.

The following very judicious remarks (says the Andover Ms. Journal,) were made by one of the most distinguished physicians in the country, in answer to inquiries from one of the officers of the Theological Seminary in this place. The letter, it is believed, expresses the opinion universally entertained by eminent physicians.

——, ——, *March* 19, 1832.

DEAR SIR,—In reply to the inquiry in your letter, I remark, that long ago physicians were taught by observation and experience, that newly baked bread requires much greater stomach power to effect its digestion, than is necessary to accomplish the digestion of bread which is not new. This difference is attributed to the greater adhesiveness of the hot bread, forming into a mass or masses, less penetrable to the gastric juice. Whether this should be regarded as a full explanation, there might perhaps be some doubt, but that certain chemical changes are constantly going on in bread, from the moment it is baked, until it is unfit for use, and that, when a day or two old, it is much more easily subjected to the delicate chemistry of the stomach, than it is when just taken from the oven, there can be no doubt.

A feeble stomach is always disturbed or oppressed by hot bread, and headache, vertigo, and sometimes cramp, cholera and convulsions are caused by it. Those who are predisposed, constitutionally or by their vocation, to dyspepsia, nay, every body, inasmuch as the preservation of health should be an object with every body, ought to abstain from it. For although, in some cases, it may not, for a time, appear to do mischief, it is secretly undermining the powers of the stomach, and disease will some day make its appearance in a form more aggravated or obstinate, than if the stomach had been put to a less severe task.

The business of bread making is generally not enough attended to in our country. The yeast is too often not perfectly sweet, and when it has become sour, alkaline substances, as salæratus, or pearlash, or soda, do not restore it to its original fitness for the process of fermenting the dough. Another defect is, that the dough, when put into the oven, is frequently not enough or too much fermented, the consequence of which is, that the bread is rather clammy or sour. Another, and almost universal defect is, that the bread is not baked enough. The thickness of the loaf may be too great for the heat of the oven, or the heat may be so great as to burn or crisp the outside of the loaf, before the inner parts are done.

Hot bread should be banished from all our literary institutions; and if the guardians of these establishments were faithful to their trust, they would not only interdict it, but would take care that their students should be regularly furnished with well made bread.

SOLILOQUY AMONG THE TOMBS.

When this frail life of care and trouble 's o'er,
We die to live, and live to die no more.

The beauties of nature may please the eye and attract our daily admiration; flowers may regale our smell, fruits may court our taste, music may please our ears, and all our senses may be alive to the various scenes presented to our view; but the soul, the rational and immortal soul of man, cannot be satisfied with any thing short of spiritual enjoyments and celestial pleasures, suitable to its nature, and eternal as its existence.

What is the world, with all its alluring scenes? What are riches, with all their golden charms? What is grandeur, with all its glittering titles, and nobility, with all its pomp and ostentation, to a dying man, on the borders of an eternal world, and expecting every moment to be summoned to the bar of God? True vanity, or as the wise man says, less than vanity, and nothing. The reflection, I must shortly die, and after death appear before God in judgment, to be rewarded or condemned according to the deeds done in the body, whether good or evil, is what I wish daily to inculcate and enforce on every son and daughter of mortality, as well as on myself; as a constant incentive to diligence in making our calling and election sure, knowing the night of death cometh, wherein no man can work.

Every tomb stone around me, in this place of skulls, seems to address me in language of inspiration, "be ye also ready, for ye know not the day nor the hour when the Son of Man cometh." Yes, methinks I hear it reverberated from sepulchre to sepulchre, while I read the numerous inscriptions presented to my view, and observe the dates of many who are gone before me much younger than myself, I am naturally led to the inquiry, am I prepared for my last great change? Am I fit to die? for ere another morn, and I may be numbered with the mouldering dead. Time is hastening and eternity approaching: I cannot tell what a day or an hour may bring forth. Oh! then let it be my solicitous concern, as well as my earnest prayer, to believe in Jesus Christ, who is the resurrection and the life, in whom whosoever believeth shall live though he die, and whosoever liveth and believeth in him shall not die eternally.

WINCHELL'S WATTS.

Lincoln & Edmands publish Winchell's Watts, being the whole of Dr. Watts' Psalms and Hymns, arranged under distinct heads or subjects; together with a Supplement of more than three hundred Hymns, from various authors, meeting the wants of the churches for prayer meetings, missionary meetings, &c. The addition of this valuable Supplement to Dr. Watt's Psalms and Hymns, will probably so meet the wishes of the Christian community, that his excellent compositions will now be retained in the public worship for a long period to come. From numerous recommendations from ministers and Associations, the following notices are selected.

Extract from the Minutes of the Warren Association.

Voted, That this Association hereby cordially recommend Winchell's Arrangement and Selection to the general attention and patronage of the churches; persuaded that when introduced, it will meet their decided approbation, as of great utility.

Extract from the Minutes of the Boston Baptist Association.

Whereas our late brother, James M. Winchell, published a valuable Arrangement of the Psalms and Hymns of Dr. Watts, placing together those which relate to the same subject, with the addition of three hundred Hymns, the whole furnishing a great improvement on the books generally used; and the increased circulation of which will assist the orphan children of our deceased brother, therefore,

Voted, That we recommend the work to the attention and patronage of the churches of Christ.

☞This work may be obtained in any quantities of A. S. Beckwith, Providence; D. F. Robinson & Co. Packard & Butler, and Messrs. Huntingtons, Hartford; Durrie & Peck, and S. Babcock, New Haven; O. Steele, and Tracy Doolittle, Albany, Bennett & Bright, Utica.

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Wm. W. Ellsworth,	Martin Cowles,
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Hartford, Jan 1831. eowtf.

REMOVAL.

C. R. & J. F. COMSTOCK,

WOULD inform their friends and the public, that they have removed their Stock of BOOTS, SHOES, &c. to the opposite side of Main-street, about four rods south of their former stand, and nearly opposite John Olmsted's store, in Major Caldwell's building, where they intend to keep a complete assortment of all kinds of Ladies' and Gentlemen's

BOOTS & SHOES.

ALSO, FINDINGS, and every article usually kept in a Shoe Store, which they will sell as low as can be bought in this city. Their store has been fitted up expressly for Wholesale and Retail, and every exertion will be made to please their customers. Custom work made on the shortest notice, of the best materials, and the latest fashions.

Hartford, March 13. 9

NEW PUBLICATION.

A Tribute to the Memory of the Apostles, and an exhibition of the first Christian Churches. By Henry Grew; pp. 70.

The object of the writer has been simply to ascertain from the New Testament, the order of the Christian Church, without any regard to the practice of any ancient or modern sect. For sale at J. W. Judd's book-store, price 12½ cents.

April 14. 13

For Sale at this Office,

THE BIBLE DOCTRINE OF TEMPERANCE,

A Sermon delivered in the Baptist Meeting House, in this city, on Wednesday evening, May 25. 1831, by Rev. Gustavus F. Davis, Pastor of the Baptist Church.

Hartford, March 17, 1832.

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